

he made it, and ultimately himself, less spiritual by reason of his contempt.

Those who seek God in isolation from their fellow-men, unless trebly armed for the perils of the quest, are apt to find, not God but a devil, whose countenance bears an embarrassing resemblance to their own. The moral self-sufficiency of the Puritan nerved his will, but it corroded his sense of social solidarity. For, if each individual's destiny hangs on a private transaction between himself and his Maker, what room is left for human intervention? A servant of Jehovah more than of Christ* he revered God as a Judge rather than loved him as a Father, and was moved less by compassion for his erring brethren, than by impatient indignation at the blindness of vessels of wrath who "sinned their mercies." A spiritual aristocrat, who sacrificed fraternity to liberty, he drew from his idealization of personal responsibility a theory of individual rights, which, secularized and generalized, was to be among the most potent explosives that the world has known. He drew from it also a scale of ethical values, in which the traditional scheme of Christian virtues was almost exactly reversed, and which, since he was above all things practical, he carried as a dynamic into the routine of business and political life. S For, since conduct and action, though availing

nothing to attain the free gift of salvation,
are a proof
that the gift has been accorded, what is
rejected as a
means is resumed as a consequence, and
the Puritan
flings himself into practical activities with the
daemonic
energy of one who, all doubts allayed, is
conscious that
he is a sealed and chosen vessel. Once
engaged in
affairs, he brings to them both the qualities
and limita-
tions of his creed, in all their remorseless
logic. Called
by God to labour in his vineyard, he has
within himself
a principle at once of energy and of order,
which makes
him irresistible both in war and in the
struggles of
commerce. Convinced that character is all
and circum-